

earth with light by the. energy of thy
powerful, exciting (influence): do thou disperse all
perils, and, baffling (our) adversaries by thy mighty
(powers),
destroy (our) foes.

7. Wonderful AGNI, of wonderful strength,
bestower
of delight, grant to us, and to him who
praises thee
with gratifying (praises), wonderful, most
wonderful
riches, conferring fame, supply ing food,
comprehending
male descendants, delectable and infinite.¹

SOKTA VII. (VII.)

AGNI as VAISWANARA is the deity; the *Ritki* is as
before; the
metre of the two last stais is *Jagatl*, of the
rest *Tritktvbk*.

1. The gods have generated VA
ISWANASA,² AGNI,
as the brow of heaven, the unceasing
pervader of
earth, born for (the celebration of)
sacrifice, wise, im-
perial, the guest of men, in whose
mouth (is) the
vessel (that conveys the oblation to the
gods).³

2. (The worshippers) glorify together,
(AGNi), the
bond of sacrifices,⁴ the abode of riches,
the great

¹ In the first half of the stanza the word *chitra*,
wonderful,
in the second, *chandra*, delightful, are
alliteratively repeated, *sa*
chitra chitram chitayantam asme chitrakshatra
chitratamam,
and *chandram rayim chandra chandrbhiji*, &c.

* *Devd* may also be applied to the priests who
generate *Agni*
by attrition: *Vaiswdnara* is variously explained,
bnt it most
usually implies, what or who belongs to, or is
beneficial to, all
(*visica*) men (*narati*).

s *Sdma-Veda*, I. 67, 11. 490; *Yajur-Veda*, 7.24.:
Mahi-
dhara explanation is to the same effect as *Say*
ana's, only more
full.

⁴ *Ndbhim yajndnEm*: *ndbhi* is here explained
nahanam,
bandhakam, the connecting linker binding of
different religious
rites.